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The Christian Socialist

Vol. II. No. 12. DANVILLE, ILLINOIS, JUNE 15, 1905. Whole No. 28.

WHY I AM A SOCIALIST

FIRST. Socialism means economic security to every worker, the banishment of the fear of poverty; it means co-operation and equal opportunity instead of brutal competition and class-privilege. No "dividing up" as the Standard Oil Crowd does it. No drones, and saving the present enormous waste which absorbs nearly two-thirds of the workers' energy, will assure all an easy and plenteous livelihood.

2. Socialism will prolong human life and make it happier. The longevity of workers averages 39 years; capitalists live to an average of 55 years of age. When the People is its own collective capitalist, the treadmill of toil and the unwholesome congestion of the workers will cease, the worry of loss and the pace that kills the industrial rulers will stop, so that the average longevity of all will be nearer the Psalmist's three-score-and-ten, and happier on account of all these reasons why I am a Socialist.

3. Socialism will foster nobler incentives. Eliminate the present dog-eat-dog incentive — the desperate scramble for dollars — and the better incentives of art, truth, craftmanship and social service will be released and emulation will heighten the inspiration of working worth while.

4. Socialism will develop higher individualism. As the plant unfolds its beauty better in a carefully cultivated garden than when cast along the stony, trampled wayside, so humanity —God's soul-flowers— will develop to its utmost—to the grandeur of its noblest types, like Franklin, Mazzini, Willard, Livermore, like Jesus—in the social garden of Socialism. Capitalism crushes the individualism of the mass so that a few may reach the barbarian splendor of the millionaire class.

5. Socialism will advance morality. The present capitalistic system is dishonest; for it allows a cunning, wolfish "successful" class, by means of its modern-savage battle-axe of rent and spear of interest and boomerang of profit, to exploit the moneyless, therefore weaponless toiling masses, and breeds every form of corruption: hypocrisy, graft, swindling, gambling, robbery, murder and war, also national sneak-thievery—sneaking through Panama, and thieving from the Filipinos like an Ahab coveting Naboth's vineyard. The righteousness of Socialism will promote a universal ethical society. It will cease plastering and patching, with charity poultices and conscience sops, a rotten and collapsing system, and construct a co-operative commonwealth, founded on honesty, substituting justice for injustice and placing a premium upon the practice of the Golden Rule instead of upon the anarchy of "every man for himself and the devil take the hindmost."

6. Socialism will make religion real. All religions, like the flowers blossoming toward the sun, reveal that humanity naturally unfolds its soul-life toward the fatherhood of God and the brotherhood of man; but every known form of religion, including Christianity, at a certain stage of its development, has been captured by the ruling class of its time and perverted to sanction the exploitation of the workers by their masters. This perversion causes the grossest materialism and deadliest atheism under sacerdotal disguises. Such hypocrisy will vanish, and the soul of man will gloriously flower out toward Divine Love when economic righteousness is established.

The Indictment Against Capitalism

No system of civilization can advance or live when a feasting, reveling class drinks from the toilers' veins while riding on their backs. The knell of its own death is rung by capitalism, which hypocritizes religion; perverts morality; makes law unjust; prostitutes education; promotes war; practices robbery, swindling and gambling as business; betrays friendship; sends love out street-walking and makes marriage mercenary; calls attic lodgings, slum cellars, corporation shacks and hobo hovels "homes;" offers little children to the Moloch of Commercialism; and in its mad scramble for its dope incentive—dollars—it materializes the rich, vulgarizes the middle class and brutalizes the poor. Such is the rusult of the economic determinism of the passing capitalist system.

Hail the rising hope of Socialism!

7. Socialism will do away with attic lodgings, slum cellars, hobo hovels and corporation shacks, and provide every family with its own home, and a well-stocked cupboard.

It will save woman from shame, make marriage love-mating instead of a matter of money, and stop the present sacrifice of little children to the Moloch of commercialism.

8. Socialism will make for temperance. So long as men are mentally doped and physically exhausted by capitalism, and so long as there is nine cents profit in a ten cent drink, the saloon curse will continue. But the saloon will go out of business when the incentive of profit is removed, and men will less crave alcoholic stimulants when we have more wholesome conditions of life.

9. Socialism will purify politics and perfect true democracy. The efforts of the democrat "outs" to get in, and of the republican "ins" to "stand pat," together with the boodling of officials and bribery by business men, besides the fact that there is but one office to four hundred competing office seekers, corrupt politics. When all are "ins"—everyone has a government position—and the social idea of civil service in an honest industrial system is raised, where business cannot bribe nor boodlers buy, politics will become truer to the definition: "the public welfare." Through the initiative, the referendum and the inperative mandate our present capitalistic government of the rich, by the rich, for the rich will be replaced with the socialistic government of the people, by the people, for the people.

10. Socialism will abolish war. War is caused by national competition for the world market. Competition *is* war and war is hell. Christians must ultimately condemn competitive capitalism and preach Socialism to save the people from this hell of war. The world-wide movement for the democratization of industry, Socialism, following the consolidation of the world-market, will result in a federation of nations—a United States of the World. As Maine never wars with California, so one world-state will not quarrel with another. And international comrades with no need for armies, will not kill each other.

11. Socialism will settle the labor question and thus avert another possible civil war. Industrial partners in the Co-operative Commonwealth, their own collective capitalists, receiving the full product of their labor, or its equivalent, will not war or strike against themselves.

12. I am a Socialist because Socialism is inevitable. Capitalism and wageism, like writhing cobras, are now in a coiling, crushing embrace of death; and the victory of one is its doom.

As slavery gave way to feudalism, and feudalism to capitalism, so capitalism must give way to Socialism.

Economic evolution also points out that in modern industry first came the single self-employing proprietor—his own boss and workman. Then came partnership in business—two or more boss partners hiring many "hands;" then the corporation, or partnership of partners; then the trust, or partnership of corporations; and now finally must come the merging of the trusts into a greater partnership through the public ownership of all the means of production and distribution—THE PEOPLE'S TRUST, or SOCIALISM.

Yours for the revolution and brotherhood.

GEORGE ELMER LITTLEFIELD.

WORDS OF JESUS

BY EDWARD ELLIS CARR

VIII.

REST FOR THE WEARY WORLD

"Come unto me all ye that labour and are heavy laden and I will give you rest.

"Take my yoke upon you and learn of me; for I am meek and lowly in heart; and ye shall find rest unto your souls.

"For my yoke is easy and my burden is light."—Matth. 11-28.

"ALL ye that labor and are heavy laden." What multitudes,—millions, millions, a thousand millions in each generation, a thousand billions from age to age,—all weary, worn and bent with the burden of life which wears and warps the soul far more than the body. It includes millions of little children who, denied the joys and opportunities of childhood, are exhausted, blighted and destroyed by the curse of early drudgery. It includes women by the million who, condemned to lonely life by the foolish system, or bereft of their husbands by over work and lack of life's proper comforts, are forced into brutal, hopeless competition with the stronger sex for the means of life, or into shame. It includes miners who daily risk their lives in the dark depths of the earth for the mere chance to exist; the foundry men and stokers who face frightful fires in a hell-like heat; the trainmen whose hard lives are full of danger; tailors, shop men, clerks, confined like prisoners during the bright days; masons, laborers, and even carpenters whose clean, light, open-air work is pleasantest of all the crafts, and the farmers who, in spite of their long hours of labor, lean on Nature's generous breast, feel her warm, throbbing heart and look into her glorious eyes.

It also includes the business men whose hours of labor are often more slavish than any others and whose souls are beaten, strained and warped by crushing competition increased tenfold by the methods of later years and intensified with every crash that signals a broken fortune or ambition; the professional men who, finding their calling over-crowded, must seek some byway, oft-times forbidden, to eke out a living or, one case in twenty, leap to wealth and security; the ministers and teachers, noblest of all when true to their trust, whose average income will not permit a normal life, and whose disappointment and nervous strain is all the greater because of the high ideals they cherish and the misery they feel and see; the vast army of traders, speculators, grafters who, seeing the hopeless poverty of honest labor and how fortunes are made by grab and graft alone, join in the disastrous melee of open piracy.

And last, our blessed wives and mothers who, upheld by love and loyalty, toil through their endless duties and bear their weary burdens and cruel heartaches with a fortitude beautiful and sublime, but whose slavish, suffering lives are a needless offering to the Molock of capitalism.

"Take my yoke upon you." What! Would he add to our heavy burdens? No. A yoke is not a burden but a means of bearing it. Our burdens must be borne and his yoke will enable us to bear them easier. His yoke is downy soft inside and "easy" on the neck; the load remaining to be drawn when his yoke is on will be "light" upon our shoulders and erstwhile aching backs.

It is plain that Jesus was speaking of some METHOD by which life's frightful drudgery, worry, strain and heartache may be reduced to a minimum, if not altogether removed. He saw that under selfish competition for the means of life the few are robbing the many; that slavery, want and fear are making wretched the masses and making devilish the "successful" classes. He would save both. Hate must give place to love, selfishness to sacrifice, competition to co-operation. His method, his "yoke" was BROTHERHOOD, practical, unqualified brotherhood. Loving equality is the only key to the palace of rest.

Take this yoke upon you, my people, and your hearts will be saved from selfishness, filth and cruelty. Take this yoke upon you and the very life, love, joy and power of God shall fill you. Take this yoke upon you and your worries, fears, slavery and poverty will vanish. God's natural provisions are sufficient for all his children, if they will act as true brothers; the joys of loving fellowship with our brothers will be heavenly and will introduce us to the ineffable fellowship of God, and the freedom, joy and opportunity of this life will enable us rapidly to grow into the divine image.

His "yoke" is a motive—LOVE, a method—BROTHERLY CO-OPERATION. This is Socialism, "THE ONLY WAY OUT OF THE WILDERNESS TO GOD'S PROMISED LAND," as Francis E. Willard said. "For my yoke is easy and my burden is light." THERE IS NO OTHER METHOD OF BUSINESS OR GOVERNMENT WHICH WILL HARMONIZE WITH CHRIST'S PURE, LOVING, GLORIOUS GOSPEL. Every other system proposes selfishness, competition, grab, "might makes right," etc., as the motive and principle of business,—which is devilish and not Christ-like. Therefore Socialism alone can bring the fulfillment of this blessed promise.

"For I am meek and lowly in heart." I have no ulterior motive, no ax to grind. I want nothing, I ask nothing of you. I am your minister, not your exploiter. Kings, for their own selfish ends, urge you to submission to them and war upon your fellowmen. Capitalists enslave you, rob you and prate of your liberty to work when, where and at what price you please, knowing well that under competition you have no power to decide the place, time or price of your labor; but if they can get you to compete with your fellow workman in the name of freedom they will be able to hold both of you down while they steal the products of your labor. Politicians, made wealthy or hopeful of wealth by capitalists, propound elaborate nonsense to you in the name of statesmanship, for they must hold you in line or miss their graft, but they never tell you to RULE YOURSELVES by direct legislation nor to OWN YOURSELVES by owning your tools and the means of life. No, the men whose favor enriches them would not approve. But Jesus had no such motive. He sought only the welfare of the people. He was willing to suffer and die, if needful, to bless mankind. Because of this divine motive, his advice should be considered and the self-interested advice of kings, capitalists, politicians, exploiters and grafters should be rejected at sight.

The Socialist has no ulterior motive. As I write these words remembrance comes of many "successful" ministers, business men and lawyers who have intimated that I am a fool for not using my talents and opportunities for my own advancement and the advantage of my family instead of "wasting" my time and energies trying to arouse "the ignorant people." Yes, but, "HE SAVED OTHERS, HIMSELF HE CANNOT SAVE."

"Must Jesus bear the cross alone and all the world go free?
No! There's a cross for every one and there's a cross for me."
Also a crown for every one who is faithful.

When the people take Christ at his word; when they put his yoke upon them; when they give up selfish, silly, wasteful, crushing, pitiless, friendish competition and adopt the rule of brotherhood, then "Work shall be life's overflow and song;" then peace, plenty, pleasure, purity—PARADISE—shall cover the earth and not a hungry, cold, toil-worn, or fear-racked soul be found. Then noble impulses and deeds will bloom like lilies in heaven and human life become "one grand, sweet song."

WHO ARE "THE PEOPLE"?

BY W. B. GALLAHER

WE hear much from great officials from the President down to the ward Alderman, about feeling the pulse of "the people." Who are the people whose pulse they feel? Are they not but a small fraction of the great body of the people, in fact a body of men who are supposed to REPRESENT the people and their best interests, namely the chief men among the political and business leaders of the people? Are not these men the men who control the employment of the people in both a political and industrial way? Politics, and city politics particularly, is able to give a good deal of work to the common working people, and the political leaders who engineer the giving of the work, are held to be representatives of the people well acquainted with their desires and needs.

All the great industrial and commercial chiefs of the nation are great employers of men, and are supposed to be familiar, on the one side, with the capacities, wants and needs of the men in their employ, and on the other side to be much better informed than their employes are, as to what they as employers can do to advance the interests of their employes. Therefore the great officials and all the great "practical" politicians of the land, feel the pulse of these political managers, "captains" of industry and commerce, as the supposed best possible representatives of the people at large. It is manifestly impossible for them to feel the pulse of all the people, or of even a great majority of them, EXCEPT BY SUBMITTING EVERY GREAT QUESTION TO THE DIRECT VOTE OF THE PEOPLE, which would destroy "representative" government such as it now is, partizan government depending for its continued life and power on "job" making and giving to the people through city, state and national improvements, and through great privileges and powers conferred on corporations which are headed by the great employing chiefs of industry.

The heads of the great army of political managers, and of industrial employers, then, are officially and politically speaking "the people" in the "representatative" government of ours, while the great masses of the real people, the wage-earning men and women of the nation, are the dependents of a comparatively few political managers and industrial chiefs.

THIS IS THE TRUE STATE OF THE CASE, and the situation can never be different as long as there are two separate and distinct classes of men in the nation, namely, the employing and the employed classes.

The natural and necessary relation of these two classes is that of masters on the one side and of dependents on the other.

Labor unions can check and modify somewhat the mastery of the employing class and the dependence of the employed class, and they have done so; but they could never, even in a million years, destroy these relations of masters and dependents, without destroying these classes as such, as separate and distinct bodies of men. This that labor unions cannot do, is what Socialism will do.

But how can Socialism destroy these class distinctions and abolish the mastery of the one class and the dependent servitude of the other?

I answer, Socialism will do this by legally making the now separate employing and employed classes ONE WORKING CLASS, all of whom will be both employers and employed men, each in his own person. This will be done by lawfully giving to the whole people the ownership, control and disposition of all the ownable means of production and distribution, which will make the people their own masters and give them perfect control of their own labor; and otherwise this grand end can never be attained by any form of law or force of events.

THE PORTLAND OREGONIAN DECLARES FOR SOCIALISM

THE Appeal to Reason reports that the great republican daily, the Portland Oregonian, on May 28, 1905, published the following at the head of its editorial columns, and it is a definite statement of the policy of that old party publication:

"We suppose our country is 'booked' for Socialism. Greed of speculators is bringing it on. Exploitation of public utilities hurries it forward.

"Operators everywhere are seizing their opportunity to 'capitalize' the wants of the public, in ways to create great properties and to obtain great dividends. The people believe that the only check to these schemes of plutocracy lies in a Socialist movement, under which the productive forces may be transformed into socialized effort.

"The Oregonian has not been willing to see this change. But in the contest that is coming — forced by the greed of capitalism and of exploitation—it finds itself compelled to yield to new conditions. In the contest between greed and privilege on the one hand, and and popular rights on the other, it will follow the demands of the people, because it belongs to the people. It must stand with them rather than with those who contend for the fictions of privilege and of vested rights. It will take its place in the ranks of the proletariat and struggle with and for the proletariat rather than with or for those who have adopted the modern scheme of capitalizing the needs of the multitude, and making the multitude pay dividends on the capitalization.

"Everything tends towards this new diversion or alignment. It is emphasized by the demand of President Roosevelt fo regulation and control of the railroads. It is furthered by efforts everywhere exerted, and witnessed in Portland as elsewhere today, to capitalize public functions, and to turn them to private profit, for support of "first families" in luxury and idleness. It is not an issue which this newspaper has sought. Gladly, rather, it would have avoided or averted it. But it is upon us today, and it challenges attention, and tomorrow and next year its demands will be more imperative still. The astonishing growth of it is due to the inordinate greed of a plutocracy which never will admit that it has had enough."

The Appeal further says: The Oregonian is forty-four years old. During all those years it has been an able and energetic upholder of the capitalistic system. That it has been, is abundantly proven by the files of the Appeal, which has frequently attacked the position maintained by the Oregonian. That this particular paper received so much attention at our hands was owing simply to the fact of its great influence upon the public mind. For many years it has easily maintained its position as the leading paper on the Paciffc coast. It is one of the great dailies of the nation. This announcement is of such serious import that it could have only been made with the knowledge and consent of all the owners and managers of the paper, and it could not then have been made without bankruptcy unless it was certain that its supporters would endorse its position to such an extent that the paper would not suffer on its advertising and subscription receipts. For it takes a fortune to run such a paper as the Oregonian for a week.

It is evident, therefore, that the business men of the west are at least partially aware of the trend of the times and that they are not entirely opposed to Socialism.

This announcement of the Oregonian comes as an answer to the call of capitalism for its supporters to rally around the flag. The Oregonian answers it—not by a sullen sulking in the tent, but by seizing the Socialist bugle and giving a long, clear blast of defiance. And this blast of defiance will be repeated in other unexpected quarters frequently from now on.

CHILDHOOD IN CHAINS

BY D. M. ROBINS

[The writer walked through the East Side sweatshop district of New York City and saw children by the hundred crowding into the factories in the early morning hours, while above a number of these slave-pens floated the emblem of Liberty.]

Through the mists of early morning,
Hear the tread of childish feet.
See! They come from every alley,
These battalions of the street.
Do they come from homes of plenty,
Where content and beauty reigns?
No! From dingy, rented hovels,
Comes the rattle of their chains.

Into shop and mill and factory,
Sweep the childish slaves of need,
With their blood and brawn replenish
All the furnaces of greed.
See! Those youthful shoulders bending
Neath the care of future years;
Here they are—For bread and contending,
Cheeks still wet with baby tears.

In their eyes a faded firelight,
Bodies stunted; morals decayed;
Behold the laggard generation
Which our greed for gold has made,
Look! Thro' mills of godless profit,
Goes the innocent from which
I manufactured bloody dollars,
For the comforts of the rich.

And see! Above the sweatshops
Where these children dig their graves,
Triumphant on the breezes,
The flag of freedom waves.
Strange! Strange the constitution,
Demoralized the powers that be,
When above a crowded slave-pen
Floats the emblem of the free.

Talk about Socialism destroying a man's individuality! Did you ever stand before a roll-topped desk with your hat in your hand and your heart in your mouth and ask the fellow behind it for a job? If so, you know how much your individuality inventoried about that time—Appeal to Reason.

"Under chattel slavery the slaves never went hungry because there was too much food."

Under Socialism the question would not be how cheap, but how good an article could be made.—Clarion Call.

Churchianity and Socialism are not in harmony. Christianity and Socialism are so.—Evansville Socialist.

RABBI HIRSCH SPEAKS PLAIN

The following true and burning words of Rabbi Emil Hirsch are worthy to come from Sinai, the Temple at Chicago, where he preaches to the Jews:

"If child labor is necessary the sooner our social system is dynamited into chaos the better. If child labor is necessary our religion has been a sham. Justice is lacking from a civilization that requires child labor. Religion is lacking from it. A SOCIAL SYSTEM THAT CAN BRING ABOUT SUCH A CONDITION HAS FORFEITED EVERY FURTHER CONSIDERATION. Aside from the ethical, we may say that the child of today is the man of tomorrow. Stunted in their childhood how can we expect them to be strong men, able to do the world's work? A man in a stunted body cannot be a good man. There is much talk about free will but a man with a crippled body cannot will to do good. When men grow up with crippled bodies their souls are crippled likewise. Does the employer pay for this draft on the future? No. Because it is unjust and ought to be stopped. These stunted children of today must do the work of the world tomorrow and become the fathers of the next generation. You employers may buy the child's time, but you have no right to take its future.

THE WAY TO DO IT

The Salem, O., Daily News had a three column interview with and a picture of Eugene V. Debs on its first page upon the occasion of his lecture there recently. In the editorial column appeared the following:

"Within Salem's gates today as a guest is Eugene V. Debs, a man as well known as any prominent political leader in America, and former candidate for the office of president of the United States on the Socialist ticket. As that candidate he received close to four hundred thousand votes, and stood third on the national ticket. The Daily News does not agree with Mr. Debs' ideas upon sociological and economic problems; Socialism does not appeal to us as practical in America, or indeed in many other countries. But we would be lacking in the first elements of courtesy and appreciation if we did not vote a welcome to the acknowledged leader of that political creed. Mr. Debs, much as he has been criticised, has many qualities that have endeared him to his fellow man. He is a born leader, and as an orator he ranks among the best. According to the last election returns, Mr. Debs has considerably more than a hundred avowed followers in Salem, and there is no reason to expect that they or their friends will be in the least disappointed with the speech which Mr. Debs will deliver in behalf of Socialism tonight."

The editor of the Salem, O., Daily News is "a gentleman and a scholar." We commend both his courtesy and his wisdom to all editors.

Socialism can not be laughed down, sneered down, lied down, nor shot down. It demands and will recieve a serious and respectful hearing. This is all it asks. Those who hear it fairly and fully will do the rest.

We take this occasion to thank said Editor for his intelligent courtesy and also to thank the unknown Comrade who sent us the paper.

THE CHRISTIAN SOCIALIST

ISSUED SEMI-MONTHLY

Published by THE CO-OPERATIVE PRINTING COMPANY,
134 North Vermilion Street, Danville, Ill.

SUBSCRIPTION PRICE, 50 CENTS PER YEAR

ENTERED AT THE POSTOFFICE AS SECOND-CLASS MATTER

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Roll, world, to meet the happy day
That dawns on plains and meadows,
When light shall kiss our cares away
And drown a world of shadows!
—Frank L. Stanton.

READER, are you a subscriber to this paper? If not, please do not delay. We need the money, you need the paper.

HAVE you sent the Christian Socialist a new subscriber this month? Why not? You can do the cause no better service, and the success of this paper depends upon YOUR work as much as ours.

WHEN we get subscribers enough to make this paper self-supporting we will be able to improve it greatly. Comrade, brother, sister, do your part. You can get one new subscriber per month, or even per week, if you try hard enough.

HAVE you sent in your contribution to the sample copy fund? Please help us get this paper into the hands of the preachers, teachers and all religious people of America. A big task? Yes, but every little helps. The worlds are made of atoms. Do your part.

So many new subscriptions were received last fortnight that our margin of extras was all used up and many Y. M. C. Associations had to be supplied with a back number. We print 500 more hereafter. Hurry up, comrades, and send us the 500 new subscribers and push the list up another notch.

Strictly speaking, Socialism is the science of economics and not a matter of religion or irreligion. But all things have a moral and religious bearing to the religious man.

Economics alone forces the materialist to Socialism. The religious man has exactly the same kind and degree of economic pressure, and in addition has the tremendous influence of moral and religious truth demanding that he adopt the new program of justice, mercy and love; therefore he has a double motive for being a Socialist.

BECAUSE we believe that there is no more important work for humanity than to awaken the religious people of America to Socialism, we are willing to toil and sacrifice for the success of this paper. Some of us are putting our very lives into it. We desire and the cause needs the active help of every reader. No great work for humanity can be carried on without the martyr spirit, especially under this cruel competitive system. Comrade, join our fellowship of love and sacrifice and help send this paper to every hopeful man and woman in the United States and Canada. Lacking capital, we must appeal to your unselfish devotion to the cause, which is far better than capital. And this we depend on.

EXTRA COPIES

THE issue of May 15, (containing "The Silence of God," "The Most Interesting Phenomenon of the 20th Century," "Socialism in France and America," "Episcopal Minister Condemns Wage-Slavery," etc.) included 3,000 extras, only a few hundred of which remain. Rufus W. Weeks' "Most Interesting Phenomenon" is one of the best propaganda articles ever published. Comrade, order a bundle of the May 15 issue at once and hand them to acquaintances you think might be interested. Only 1c per copy in bundles of ten or more.

MAN'S SPIRITUAL AWAKENING

BY ALBERT ROBERTS

MAN being created in God's image, and the highest ideal of all creation, it is reasonable to expect that he will some time reach such a degree of consciousness as to understand the process of the infinite laws by which he has been developing into His image. This revelation, I believe, is now beginning to dawn upon the reason of men, and is truly evidenced in the apparent quickening of the social conscience, which is destined to become a great generative power in the near future.

Primitive man knew but little about the use of the material earth, other than the mere instinct to appropriate the natural product of vegetable matter necessary to sustain an animal existence. Although the earth was rich in natural material, yet man had to be equipped with tools in order to capture even the fish and game for his use, consequently NEED stimulated the development of creative skill and formed the first basis of mechanics. Application of tools changed the mode of living and developed new social relations. Ever increasing development along this line continued to change social relations until the desire for worship and for government was evolved. In consequence of this codes of laws were introduced, a very distinguished one being the "Mosaic," founded upon the authority of "Thus saith the Lord," and upon this code man has been guided for centuries past.

THE NEW LAWGIVER

In the fullness of time a greater lawgiver appeared who was the living manifestation of "Immortal Life" and the revealer of God in the flesh, whose mission was to show men how to attain the realization of the symbolic life of Adam and the ideal of the Edenic life. His name was called Jesus, as prophesied, because he should save men from their sins, or teach men how to live without sin. Through him we have a new code of laws, the "Eternal," much higher and grander than any before, suited to man's higher conscience.

As his doctrines of love and sacrifice for others interfered with the selfish and oppressive modes of living of the mighty ones of his time, he suffered death as a consequence of his teaching. He thus threw his life as a piece of leaven into the mass of human selfishness that it might leaven the whole lump into immortal love and life left as a legacy the promise of the "Comforter" whom he defined as the Spirit of Truth who would guide into the way of all truth.

His teachings now form a working ideal, far in advance of present attainment, because he it is who taught men that their dependence upon a common Father should make them brothers, sharing mutually all the benefits that their combined efforts had created.

THE NEW BIRTH OF SOCIETY

That the world is preparing to attain the consummation of this ideal is manifest on every hand. The development of power and the control of natural resources have civilized nations and bound society into a vast organism of interdependence, and quickened the embryo life of society to a complete consciousness of community of interests. As a result the necessity for a new social environment is causing society to struggle through the pains of birth from the womb of incubation into the new order of co-operative life, in harmony with the brotherhood ideal. It is thus preparing the way for the social salvation of society by giving man an environment suitable for the entertainment of that higher philosophy of loving thy neighbor as thyself.

Thus when society reaches the stage of this second birth and has passed from the lower order of unorganized competing existence into the co-operative brotherhood life, men will become fully conscious of the harmony of God's laws and will see that they have been passing from one stage to another in the direction of God's image. The earth and the fullness thereof will then become the inheritance of the meek, and serve the material wants of all humanity. Individual men will cease to be lords over the heritage of all, depriving their fellow man the satisfaction of his needs, and society will go on developing on the higher plane in harmony towards the ideal. The glory of the Lord shall cover the whole earth as the waters cover the great deep, and man shall become the mirror in which His Glory can be reflected.—*Wilshire's Magazine.*

To the many people who write kind words, or comments, we take this opportunity of expressing our grateful appreciation, hoping they will remember the impossibility of our personally writing to them owing to the much work that few hands must do at this office. Your letters are an inspiration to us in our work. God bless you all.

TO THE CO-OPERATIVE FELLOWSHIP

Dear Comrades:

Your Minister-at-large obeyed an urgent call to come to the Christian Socialist and lend-a-hand. This accounts for your receiving this paper instead of the usual Flashlights. You will agree that it is a fair equivalent and I hope you will like the paper and lend-a-hand to it yourselves. Its purpose, merit and future are of great importance to our cause. Through it we shall keep in touch with each other, and with it we will be doing the work which we have in common for the uplift and advancement of humanity.

Sincerely,

G. E. LITTLEFIELD.

The Economic Interpretation of History

BY GEORGE WILLIS COOKE

IT was an important truth brought out by Karl Marx in the theory of the economic causes that determine the course of history. He was not the originator of this idea, for it had been suggested by others. He gave it full and fitting expression, and showed its relations to the events of human experience in the field of politics and intellectual life, as well as in that of economics. Great credit is due him for bringing out this truth which is now widely accepted by economists and historians.

Two defects are to be noted in the manner of setting forth this law on the part of Socialists. It is often called the law of the "materialistic interpretation of history," when it is evident that the speaker means ECONOMIC and not MATERIALISTIC. The confusing of these two words gives to Socialism a significance which does not rightly belong to it. One can accept the theory of economic determinism without accepting the philosophic doctrine of materialism. There is no necessary connection between the two. While Marx accepted both, and probably did confuse them with each other, it is not necessary that we should follow him in this limitation of the law of economic influence upon social events. To do so is to mislead the public as to what we mean, and is to fix philosophical materialism upon the whole socialistic body. We need to learn to use words in a strictly scientific manner. Those who are materialists should not attempt to compel others to accept their pet theory by the use of the word materialistic when they really mean economic. Their confusing the two words either is the result of ignorance or of dishonesty.

Another serious defect is to be found in the attempt to prove that economic causes are determinative for all human events. From this point of view the use of the word "determinism" is itself a mistake. Economic causes do not DETERMINE the life of man exclusively, as Marx was careful to indicate in the clearest language. As soon as men began to live in social relations economic influence was modified by human institutions. This cardinal fact is largely overlooked by many Socialists, and greatly perverts their interpretation of economic causes. It is not strictly the individual man for whom economic causes operate, but man organized, partially socialized, at least able to deal with the food supply and other raw materials, and therefore acting under group conditions. There is no evidence for assuming that there was even a time when the individual dealt with the economics of life exclusively as an individual. From the very beginning it was the group to whom the economic problem came, and the socialized life made it a very different problem from that which the mere theorist assumes.

For socialized men (those organized into any form of social existence, which must have been true for nearly all men who ever lived), the economic demand could not have been an isolated one. The fact of social existence makes a need for other things than food and shelter. It manifested itself in art, laws, moral conduct and religion. We know of no men without the dance, song, ritual, medicine and established customs. There are laws wherever there are men living in society. There is worship wherever men have considered the problem of existence. To say that the manifestations of man's life are products of economic conditions is absurd. That they are influenced by climate, scenery, nutrition, shelter and other physical causes cannot be questioned; but that they originate in these, or are chiefly shaped by them, cannot be proven. To assume such a conclusion is to ignore the facts of psychology and to discard the fundamental principles of sociology.

To assert that the basis of man's social life is determined by economic conditions is a very different thing from maintaining that the whole of his life is the result of materialistic forces. It need not be argued that metaphysical causes are of importance, but it is impossible to escape those results that are due to social organization. The belonging to a tribe, city or nation does not satisfy a man's hunger when he has nothing to eat; but it does radically change the conditions of his reaching that result. It also vastly increases his needs and his resources. Many of his needs are solely due to family life, education of children, growth of aesthetic desires and demand for ethical conduct. These are more determinative of historical results than is the manner of securing food and shelter. In fact, the sources of man's life are many and complicated; and it is narrow and bigoted to assume that they are determined solely by economic forces as to declare that they are direct results of God's imperious fiat. What we need is a rational recognition of the whole of life and all the sources of its power. To put an undue emphasis upon any of them is unwise and accomplishes no good results.

The Socialist ought to ask nothing more than that the economic truths of life shall have just recognition. For his purposes nothing more can be desired. When so far recognized his argument for the socialization of productive effort becomes effective and irresistible.

They are slaves who fear to speak
For the fallen and the weak;
They are slaves who will not choose
Hatred, scoffing and abuse,
Rather than in silence shrink
From the thoughts they needs must think;
They are slaves who dare not be
In the right with two or three.

—J. R. Lowell.

The Real Meaning of Good Times

WHAT is the common acceptation of the attractive term "good times"? Does it mean that the national life is marked by a sound happiness; that our men and women and children are beautiful, lovable persons; that there has just been some promising advance in education; that a magnificent picture has been painted, a noble symphony composed, a great book written; that our cities, suburbs and farmyards have thrown off their squalor and put on beauty; that religion has received widespread application in the affairs of daily life; that the nation has surpassed other nations in justice and magnanimity; that America has been quickened and inspired along the line of a more god-like emotion and thought and deed, expanded in efficiency and worth? So promising a situation as this would surely deserve to be called "good times." But it seems that the term, for all its good sound, means nothing so delightful and human as this. What it does mean is an expansive state of the financial mind, stocks booming, profits large, wages tolerable, men and women and even children working long hours in factory, mill and mine—in a word tremendous human fatigue. It means unrest and excitement, with a curious inflation of values. It means so many miles of railroad built, such and such gross tonnage at our several ports, so much manipulation of products. It means this and much else, but all of it material, all measured in terms of things, big performance in wood and metal, brick and stone, with that sentimental trifle, human happiness, not counted in. One who is not blinded by the excitement of the game cannot look soberly upon such a manifestation of national life and call it good. Nor can one call the times which produce it good. Our fears may be temporarily hushed by the spectacle of so much wealth, the prospect of such unlimited and meaningless toil, the assurance of a continuance of physical life, the holding of a ticket, probably blank, in the industrial lottery. But the heart is not satisfied. The better part of man is not fed and nourished. In the real things of life there is widespread poverty, in spite of this cheery cry of good times. . . So long as we all hold the fallacy that prosperity is impersonal and material instead of being personal and spiritual, is a wealth in things instead of a wealth in persons, we shall go on consenting to the sacrifice. . . This sort of brute prosperity, material achievement at the price of human well-being, rests upon an idea, and can be reformed and humanized only by recasting the idea. The present industrial world, with its vast equipment of things, with its apparatus costing a hundred times more than the habitations and personal equipment of the human workers, seems well intrenched. But it is held together by something at once more powerful and more easily dissolved than nails and cement and tie-rods—it is held together by the consenting idea. Once withdraw this consent and the fabric vanishes.—HANFORD HENDERSON, in *The Conservator*.

ALL THE SAME

"Diversity of worship has divided the human race into many nations. From all their dogmas I have selected one—divine love."

"Though we look out of different windows
We all see the one great sun."

Said an ancient Brahmin: "Kine are of diverse colors, but all milk is alike. Altar flowers are of many species, but all worship is one."

"The catholic-minded man regards different religions as embodying the same truth; the narrow-minded man observes only their differences."

"Four travelers, a Turk, an Arab, a Persian and a Greek, met together to decide upon a common meal. As each had but ten *paras* they consulted together as to what should be purchased with the money. The first said *Uzum*; the second, *Ineb*; the third decided in favor of *Ingkur*, the fourth insisted upon *Stafalion*. A dispute arose among them; they were about to come to blows, when a peasant, knowing their four languages, brought them a basket of grapes, when lo! to their great astonishment, they found that each one had what he desired."

THE COST OF A RICH MAN

At the smallest average for the making of a single rich man we make a thousand whose life-long is one flood of misery. The charnel houses of poverty are in the shadow of the palace, and as one is splendid, so is the other dark, poisonous, degraded. How can a man grow rich except on the spoils of another's labor? His boasted prudence and economy, what is it but the most skillful availing himself of their necessities, most resolutely closing up his heart against their cries to him for help?—Froude.

REINFORCEMENTS APPEARING

Rev. George E. Littlefield, of Westwood, Mass., late editor of the New Commonwealth, a brilliant writer, scholar and speaker, who left a comfortable pulpit that he might freely devote himself to the cause of human brotherhood, and who is also an excellent and artistic printer, arrived Monday to become foreman of this printing office and associate editor of the Christian Socialist.

Mr. Littlefield is accompanied by his wife who will assist in the mailing department of our growing business.

These able reinforcements will not only be of immense advantage directly to the great cause for which we toil and sacrifice, but their coming will enable Mr. Carr to spend much more of his time at lecturing and writing.

ITEMS FROM EVERYWHERE

An Italian branch of 67 members has been organized in Oakland, California. The Italian Comrades are numerous in all the large cities of America.

Victor L. Berger, of Milwaukee, has sufficiently recovered from his recent severe illness to resume his vigorous and able editorials in the Social-Democratic Herald, which is certainly one of the very best Socialist papers in America.

The Evansville, Ind., Socialist is becoming an excellent propaganda paper, especially worthy of the support of all the Comrades in Indiana.

The Cleveland Citizen, a Union Labor and Socialist paper, warns its readers against the Gold Medal and other "unfair" Crosby flour, while the Baltimore Labor Leader, a "pure and simple" Union organ, prints a display advertisement of said flour "for revenue only"—which is a significant thing to those able to see the point. President Gomper's attention is respectfully solicited.

Some Comrades in Grand Rapids, Minn., have urged the passage of an amendment to the national constitution providing that every affiliated state shall accept one of the national charters. An amendment providing that the national party shall get out charters would be more in order, for nothing in the present constitution even suggests that charters shall be issued, and the hue and cry against Wisconsin for never having applied for one is uncalled for.—Social Democratic Herald.

The University of Mississippi has rejected Carnegie's offer to build a library. Governor Vardaman, who is a member of the board, stated that the offer was rejected as a matter of principle; that he and the members of the board did not believe that it was wise or the proper thing to take up this offer as the state was not in the position of a mendicant, being amply able to build a library and equip the building for the state university when it was necessary.

For himself he said:

"I would rather see the walls of the state university and our colleges crumble and the buildings be battered and grimy than that they should be built up and handsomely painted and furnished by this money, which has been coined from the blood and tears of the toiling masses, demanding the usury of self-respect which we cannot afford to pay.

"We may not have in Mississippi the scientific equipment for imparting knowledge and all the modern accessories that make up the great institutions of learning, but we have the means of making strong and stalwart men and women who scorn the slavery of wealth and stand unequaled in the proud independence of thought."

At a national conference of engineers and draughtsmen in Russia the platform of the Socialist party was adopted as the expression of the political views held by the men in the profession.

According to London Justice, ex-Premier Watson led the fight in favor of a declaration for Socialism at the recent conference of the Labor party of Australia and won by a vote of 80 to 50.

Although no state election will be held in New Jersey this year the Socialists held their annual state convention in Newark, last week. It was shown that there are 1,146 members in good standing in the state, and ways and means were adopted to add to that number.

The Socialists of Switzerland are forging to the front in great shape. In the election in Basel for the State Legislature they scored a splendid increase a few days ago. There are 130 members in the body. Heretofore the Socialists held 22, they gained 16 additional districts and now hold 38 seats. The Liberals lost 16 seats and the Conservatives 9. The Clericals gained 6 and the Independents 2 seats.

The "Dziennik Poznansky" reports that on a single day in April 36 Jewish and 60 other Socialists were executed in the citadel of Warsaw, Russian Poland. The faces of the Jewish Socialists had been disfigured before the execution to make the victims unrecognizable. What do you think of that for cold-blooded butchery in a "Christian nation?" Who wouldn't glory in throwing a bomb at the cowardly Czar and grand dukes who are responsible for these daily wholesale murders?

Edouard Berstein is *par excellence* the thinker of contemporary German Socialism, the lineal successor of Marx and Lassalle, both in his opinions and his tough Jewish mentality. In reading his monthly review, "*Documente des Socialismus*," I notice frequent references to the alcohol question. In the current number, for example, is a critique of a recently published volume dealing with the efforts to resist the ravages of drink barbarism in Hamburg—efforts largely neutralized by the influence of the saloon-keepers and property owners in the Hamburg senate.

The author significantly remarks, and these remarks are countersigned with the full approval of the Socialist editor:

"There is no doubt but that the Social Democracy moves even nearer to a sharp anti-alcohol fighting sentiment. We may expect that in a relatively short time there will be a Socialist program for alcohol reform. From the greater discipline in the Socialist camp such a program must have a powerful practical effect. . . . . For the German middle class and for German capitalism there could hardly be a severer blow than if the Social Democracy became anti-alcohol before we of the capitalist and middle class had effectually fought the evils caused by drink. Not only would it then have an agitation's weapon of considerable effectiveness at its disposal—viz.: that Socialism has accomplished what capitalist society could not or would not—the freeing of the people from its deadliest enemy. The Social Democracy would then stand freed from alcohol and its interests over against a capitalist society (*Buergertum*) persisting in its relation to alcohol and seeking to retain the blood tax of the people to the alcoholist capital. Then would Social Democracy for the first time in our long contest with it have the moral advantage. And with this our defeat (the writer is anti-Socialist and defender of society as now constituted) would be sealed.—Gordon in "New Voice."

In this connection it is interesting to read the resolution of the Bremen Congress (Convention) of the Social-Democratic party held September 18-23, 1904.

"Whereas the enormous injury done to the working class by the use of alcohol the result of which is an especially great hindrance to the realisation of our lofty aims, this congress holds it to be absolutely necessary in the interest of the progress of our movement to combat the use of alcohol by the working class; therefore be it

Resolved, That all Comrades and the party press in particular shall more than ever call the attention of the workers to the dangers arising from the use of alcohol."

There have been others adopted since then which we will place before our readers in another issue.

Dr. William Barry, in the "National Review" London, blames agnosticism for the evils of our modern life.

"Men and women shape their conduct more and more as if there were no God. . . . . .

"For look at the facts. Social misery is always with us in the shape of a residuum, to be counted by millions, who are on the brink of destitution. Degeneracy has become menacing. Crime does not diminish, though it changes its character from violence to cunning and robs where it used to commit murder. Outrages due to the animal passions are greatly on the increase. Low birth rates bear witness to the number of fraudulent marriages, never so frequent or so largely approved at any previous time in our national history, which is now comparable to that of the declining Roman Empire. Divorces have grown to be familiar among the wealthy classes; desertion of wife or husband, and separation by the magistrate's fiat, among the working people. Speculation, betting, form the business or the amusement of women no less than men, to a degree which would have struck a generation not so bent on gain dumb with amazement. The drink problem baffles legislation, confounds the preacher, and is explained by the physician as arising from nervous demands made by an overwrought temperament, by the high pressure at which every one lives, and the consequent feeble reaction to normal stimulus. Cynicism, pessimism, may be heard at dinner-tables, color conversation, have their schools in literature, and form no insignificant chapter in current politics and philosophy. There can be no question that, as a materialised civilization spreads the rate of mental disturbance rises and asylums mark its growth. Last of all, suicide, laying its deadful grasp on children as well as their elders, closes the tragic record. Suicide is the most appalling result of a social order from beneath which the moral and religious supports have been, to an incredible extent, withdrawn."

But why does agnosticism spread? The Socialist Christian answers that the church has developed an alliance with a business system that is growing increasingly dishonest. To hold fast to that alliance and to profit further thereby, the church must believe and say and do things not pleasing to the vast multitude who are not benefited by the business system. That is all. There are two classes. The exploiters and the exploited. As men are becoming more class conscious all the time, the church is having more trouble in holding those against whose interests it stands. The evil practises among the rich show their use of the church of course with many honorable exceptions is purely a business measure. Their use of it in this way kills respect and faith, and thus the church loses both sides. When the church finds herself as she will some time in this Socialist movement, degeneration and agnosticism will vanish.

Japanese laborers, who have generally been counted on as a docile and easily exploited race, are being educated in the class struggle. 2300 of them on sugar plantations in the Sandwich Islands recently struck for better conditions. Military aid was secured by the employers and the strike has probably been broken, but it is encouraging to note that they have begun to show the same dissatisfaction and the same disposition to depend upon their own forces rather than on the good will of the bosses that is characteristic of the labor movement in Europe and America.

A branch headquarters of the Socialist Party of Japan has been established at Osaka, the largest manufacturing center in the country. Comrade Morichika who was compelled to resign a government position because of his being a Socialist, has charge of the headquarters.

One of the fundamentals of Socialism must be individual liberty. As we have seen, a party organization can develop all the vices of despotism The crushing of individualism may turn the machine into a vast piece of routine, and it is true today, as it propably always will be, whatever runs into routine loses its vitality. It lacks mind, energy, heart. It goes through the motions without doing the work. There may be even in the industrial world a limit to the benefits of consolidation. But we can go very far from the present anarchy before finding that limit.

CLIPPINGS

Talents are tools not merchandise.

The great lives have always loved something greater than life.

Disappointment is not a sufficient reason for discouragement.

There is more in being worthy of a great place than there is in winning it.

The heart's protest against death is the promise of life.

BOUGHT IT OF WHOM?

Victor F. Lawson, owner of the Chicago Daily News, has purchased the entire water power of Green Lake, Wis. It is reported that he will start a paper mill near Berlin.—News Item.

Why did not he also buy the air-power and sunshine? They are owned by the same parties who rightfully own the water-power.

Socialism is one the world over, in an economic sense; yet Christian Socialism and Materialistic Socialism are not one and the same in spirit. Materialistic Socialism cannot possibly minister to ALL the needs of human nature, spiritual as well as material. Only "Christian" Socialism can do this. Full-grown Socialism requires not only a body, but also a soul. —W. B. G.

THE FINDING OF GOD

BY JOHN D. W. BODFISH

WHEN one hundred years have vanished
And the now is near forgot;
When equality has banished
From earth's face Greed's cruel blot:

When waste and want no longer
Are allowed 'mongst men to dwell;
When the weak fare as the stronger,
And never fear the truth to tell.

Then shall Reason rise resplendent
Lifting man to realms sublime
From whence Brotherhood transcendent
Shall forever exile crime.

And the happiness of heaven
We expect beyond the bier,
After death earth's bonds hath riven,
Shall then be Man's portion here.

And God, vague evanescence,
That we worship as afar,
Shall we find in human presence,
When men wake to what they are.

PERTINENT POINTS

It is not necessary that every Socialist be a trades-unionist, but it is very necessary that every trades-unionist become a Socialist, for it is much easier to vote for what is wanted than it is to strike for it, or to organize into force "a union" to offset capital oppression.

The Socialists offer the only peaceful method of the emancipation of the worker from his present conditions. Therefore, every worker should play for what he wants from the "inside" by voting for it, and not for what he wants by fighting from the "outside" while voting to uphold the very thing that is oppressing him and making him so much trouble.

Stop voting to help the enemy. Vote to help yourself.

DR. J. E. RULLISON.

Six hundred thousand men and boys are employed in the coal mines of the country; the value of the product at the pit's mouth, according to the *Cosmopolitan Magazine*, is $520,000,000—or $865 per employe. It further states that the price of this coal to the consumers is *over two billion dollars*, or four times the value at the pit's mouth! If the products were fairly paid for, it would give the miners fully $2,500 a year each—boys and all—and leave enough to pay, with a greatly increased wage, the employes engaged in transportation, also. This is what the working class can get by an intelligent use of their ballots. There would never be any occasion for a strike and starvation under the conditions which Socialism would make possible. Why not use your vote instead of the strike?—Appeal to Reason.

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JUST AMONG OURSELVES

The Christian Socialist invites all who are interested in an association of religious Socialists, as outlined in Rev. Lucien V. Rule's recent letter, to co-operate with us, using this paper as their official organ and helping to make it a power in the land for religious Socialism. Our efforts should be concentrated upon one paper as our general medium of thought exchange, because of the certainty that, for years to come at least, it will be all we can do properly to support one. Correspondence upon this subject is solicited.—E. E. C.

THE CO-OPERATIVE FELLOWSHIP

Westwood, Mass., June 3rd, 1905.

Editor Christian Socialist, Dear Comrade:

In continuation of Comrade Rule's proposition for a "Social Brotherhood," in the last issue of the Christian Socialist, I wish to tell about the Co-operative Fellowship which I have started and have been developing for nearly two years.

The plan of the Co-operative Fellowship is to unite all who are interested in the economic, social, moral and spiritual betterment of man—the socialization of humanity. It is not a substitute for the Church, but endeavors to fill the need in the present economic and spiritual crisis that the recreant Church and political Socialism leaves open; we include religious and even the non-religious if they will just accept us as brothers and sisters—Jews, Christians, Buddhists, Shintoists, Mohammedans and agnostics. About 500 are now on the register.

The Co-operative Fellowship method is fourfold: (1) Socialist propaganda [a] with Fellowship literature, [b] and through lectures or sermons by Socialist ministers, going on preaching circuits among groups of Fellowshippers; (2) organizing the groups into centers with their own homes and workshops as far as possible, and the federation of the groups or centers; (3) co-operative production and exchange on cost basis among Fellowshippers as much as we can.

I have no doubt similar plans are in existence, like The Brotherhood of the Daily Life, The Social Crusaders, etc. Let us get together, comrades, and to work. My address until Aug. 20 will be The Christian Socialist office, 134 Vermilion St., Danville, Ill., after that date Westwood, Mass.

Editor the Christian Socialist, Dear Sir and Comrade:

The Socialist Educational Society of Denver, I am sure will affiliate with your organization. For that matter our secretary, Mrs. M. H. Jeffs, has already been corresponding with Comrade Rev. J. Stitt Wilson.

I think it will be a most effective way of reaching the people by having an organization in all the states in the country. Yours for Socialism,

OHANNES VARSHAG, Denver, Colo.

Questions Out of Order

Editor of The Christian Socialist:

I congratulate you on the clever handling of economic questions in your paper, but after reading a few issues I feel some doubts creep upon me in regard to the title and trend of your paper.

I propose to you a few questions which, I hope, you will answer in the next issue:

1. Can a Japanese, or any non-Christian human being, become what you call a Christian Socialist? Or does the term imply strictly adhering to Christ?

2. Are you convinced of the materialistic interpretation of history? And, if you are, do you draw the ultimate conclusions?

3. Is Christ greater than Buddha or Confucius? Or has Christ copied from the latter two? In what regard does Christ excel Buddha or Confucius?

4. Are you an evolutionist? Do you believe in the freedom of the will? in hell, in heaven, in the death of a God-son, in the morality of the Old Testament, etc.? Be careful in your answers; I ask these questions with a certain intention, in order to refute your theory with your own definitions and answers, hence my warning-call to you!

5. Who and what is the Christian God whom you ask for blessings? Does he ignore all those who are not baptized? Is he jealous? I am quite serious in questioning you; there is no farce or sarcasm in it, but the truth-seeking ideal!

7. Who is a Christian, the Catholic, the Protestant, the Episcopalian, the Baptist, or which one out of the 1000 sects, or, if neither, are you going to found a new religion under an old name?

7. You say you believe in the Gospel of Christ. Also in the contradictions found in that Gospel? If you desire an example of this fact I will furnish the same on request. Fraternally yours.

DR. WILLIAM MEYER, West Hoboken, N. J.

MOST of the questions asked by Dr. Meyer, though interesting, are out of order for the reason that this is not a *theological* but a *Socialist* journal, and we would as quickly declare them out of order if a Christian minister asked them. This journal is not for controversy, but for propaganda; and our battle lines are so clearly drawn by the paper itself that I need not retrace them now except to say that we believe in both the material and the spiritual, both body and soul, both the economic and the idealistic basis of history; and the paper is published to make whole-hearted Socialists out of people who believe they have souls. There are Socialist papers which teach absolute materialism,—which makes it all the more needful to have a paper that advocates Socialism in the name of religion in order to win religious people to the Socialist cause.

The only questions asked by Comrade Meyer which I regard as proper are the first two.

1. Jesus said: "Why call ye me Lord, Lord, and do not the things which I say?" Christianity is not a dogma but a life.

2. If you mean the *atheistic* basis of history, I do not. If you mean the *economic* basis of history, I do. "Materialist" is a theological term implying atheism which some would force upon the Socialist movement as an essential dogma, while others charge us with it as a weakness to attack, but which multitudes of the leading Socialist workers in America repudiate and which I am sure the American people will forever reject. It is best to act upon the ground that Socialism is an *economic* and not a *theological* proposition. There will at least be religious freedom under Socialism.

To throw more light upon this particular question we will reprint an article by George Willis Cooke, whose scholarship no scholar will dispute. "The Economic Interpretation of History." See page 5.—E. E. C.